

# ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3 : 187.

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## To All Divisions of the Church of the Restoration and to All People in All Lands and Countries Who Believe in God the Eternal Father and in Jesus Christ His Son

Greetings From the Church of Christ, (Temple Lot), Independence, Jackson County, Missouri, U. S. A.

The Great God of Heaven has commanded that a Holy Temple shall be built to the honor of His great name in this our own time. It is for the blessing and salvation of all, from among the nations who will obey the gospel of the Son of God and be gathered unto him in the lands appointed by revelation from heaven.

Of this gathering, and this Temple, the Ancient prophets have spoken, and the latter day prophecy concerning this Temple has been heralded for a hundred years. This time has come to begin this great work. The witness of the Holy Spirit given by revelation bears testimony that the call is to the people of the Lord everywhere, and to all who have faith in His great name.

The land long chosen and appointed by revelation from God, to be the central place for the gathering of the people of faith and obedience, is Jackson County in the State of Missouri. The site for the Temple and the spot upon which it will be erected was revealed from heaven and was dedicated by solemn prayer and the Spirit of Prophecy one hundred years ago this August 3, 1931.

If the people had been more humble and obedient, this sacred edifice, the Temple of the Lord, would have been ready to receive the Master even before now. But God has now laid this responsibility and given this glorious opportunity to His people now living. This is our time. This is our day. And we His humble servants hereby extend this invitation and announce this call to all people who have faith in God, in all lands and in all countries, and upon every island of the sea where this call may come.

With unswerving faith in the divinity of the great plan revealed to gather God's people to a place of refuge and of safety before the coming of Christ, and in the divinity of the instructions to build the Temple of the Lord upon the spot appointed by the finger of revelation from God, we the Servants of Christ send out this call and invitation: **Come, let us build the house of the Lord:** and this in order that, according to His promises, He may give the great Endowment therein, and reveal the particulars of the plan whereby the people of the Lord may escape the calamities now coming upon the earth.

The dimensions of the Temple have been given. By revelation and inspiration, the plans have been given to the extent that architectural drawings of the building have been made.

God has acted like himself in this matter, and has called upon an obscure and humble people, poor in this world's goods, but a people having faith in the Promise of God. He does not call upon this small number of people of the Church of Christ to do this great work alone, it is unto all, whosoever will, whose purposes are clean and pure and whose aim in helping with this mighty task, is only to do good and to accomplish the

The Church met in fasting and prayer before the Lord and continued earnestly in public assembly in sincere prayer, asking the Lord for instructions how to proceed.

Manifestations came, as have been published in Zion's Advocate Instructions given that the building work on the Temple shall proceed when the sum of \$5000.00 is in hand. Further supplication is to be made unto the Lord by proclaiming another period of fasting and prayer for further instructions concerning the carrying on of the work of the building.

The people of the Lord must ever walk by faith, one step at a time. The next step before us is this. By sacrifice and free will offering, this five thousand dollars be placed in the treasury of the Church in order that we may proceed with the work.

Plenty of money has been offered, and can be secured by loan to build this House, but the Temple of the Lord is not to be built after the ways of the world, by bonds or in contracting debt of any kind. That is not the Lord's way. In all labors of faith and service unto God, since the beginning of the world, he has required of his people a service of sacrifice. Even the Son of God himself sacrificed his precious life upon the cross, for the salvation of the world. Shall the Great God of heaven then exempt from sacrifice those who are to have Celestial life. Surely not.

So this call and invitation sent abroad by the Church of Christ now, is in no sense a "drive" for funds in the popular sense of that term.

This is an exhortation unto a divinely appointed sacrifice, and an invitation from those who bear a sacred responsibility, calling upon all people of faith in God and in his holy promises, to come with their monies, their properties of every kind, bring these material things together by sacrifice, and let us go forward in faith and build the House of the Lord. Let us not be like some in the olden times who, when God commanded a remnant of Israel to build his Holy Temple in Jerusalem tried to excuse themselves by saying: "The time has not come, the time has not come that the Lord's house should be built." And this they did that they might excuse themselves from the sacrifice which God required of them.

We here call upon Latter Day Israel to note the following Scripture:

"Thus speaketh the Lord of hosts, saying, This people say, the time is not come, the time that the Lord's house should be built.

Then came the word of the Lord by Haggai the prophet saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

Now therefore, thus saith the Lord of Hosts, Consider your ways, Ye have sown much, and bring in little; ye eat, but have not enough, ye drink, but ye are not filled; ye clothe you, but there is none warm; and he that earn wages, earnest wages to

Thus saith the Lord of Hosts, consider your ways.

Go up to the mountains and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.

Ye look for much, and lo, it come to little; and when ye brought it home, I did blow upon it. Why? sayeth the Lord of hosts? BECAUSE OF MINE HOUSE THAT IS WASTE, and ye run every man to his own house.

Therefore the heaven over you is stayed from dew, and the earth stayed from her fruit.

And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."—Haggai 1:2-11.

Why was all this dearth an dplague and distress and poverty, and "Depression"? Why was it? The Lord said it was because the people were content to build their own ceiled houses and arrange their own homes, but were constantly excusing themselves from building the Temple, the House of the Lord. As pertaining to this great principle how much has God changed? He has not changed at all. It is the people who change. So easily do we turn away from our Lord. Let the people of faith return unto him. When we do so, he will not fail to bless. He will reveal in his Temple just how his people shall proceed with their vocations in this terrible age of commercial and financial depression, so we may cease to earn wages to be put "in a bag with holes."

So this call by the Church of Christ, the "remnant" (see Zeck. 8:6-9) for the five thousand dollars now needed for the next step in laying the foundation of the Temple of the Lord, is in full agreement with His manner of dealing with men in the past, and in agreement with His holy word to his people in these the last days.

The general Bishops are authorized to receive money and properties for the Church and for the building of the Temple. Those in Europe who make their contributions and sacrifices, may safely place money and properties of every kind in the hands of Bishop Samuel Beechum at 12 Heel Pentwyn, Tyny Bryn, Tonyrefail Glam, Wales, for the Church, and he will care

for your offerings and receipt for the same.

Money may also be sent from all places, to the General Office of the Church at Independence, Missouri, U. S. A. Address, Office Manager, Apostle A. M. Smith, Temple Lot, Box 232, Independence, Missouri.

Other General Bishops. Those in America, authorized to receive either money or property for the building of the Temple are: Bishop E. E. Richards, Box 12, Malad, Idaho. Bishop A. O. Frisbey, Box 232, Independence, Missouri. Bishop Henry Johnson, Cameron, Missouri. Bishop John T. Ford, Hamilton, Missouri, R. R. No. 1.

All consecrations and sacrifice offerings or tithes, for the Temple, or for the general funds of the church, may, if the donors desire, be sent wits saefly directly to the General Office, to A. M. Smith, Box 232, Independence, Missouri.

For the turning over of lands and properties for the Temple, etc., donors and contributors are invited to communicate with the General Bishops whose names are mentioned herein.

And finally: we whose desire is to serve only as our Lord shall direct and approve, herewith exhort and invite all who will, to make your sacrifice, offerings, and consecrations, at once, and as speedily as possible, for we your brethren and servants of Christ together with you, are ready to proceed with this divine charge in laying the foundation of the Temple as soon as the consecrations of the people of faith may enable us to do so, AND THE TIME OS SHORT. Let us then be up, and doing the Lord's bidding and "Prove me now herewith, Saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

With sincere prayer and desire for the building up of Zion, the establishing of the poor, and the making of a people ready to meet our Lord when He comes, sincerely your brethren in the faith of Christ, and in the hope of latter day Israel,  
The Apostles of the Church of Christ.

Signed:

H. E. Moler.

James Yates.

William Anderson.

Elmer E. Long.

B. C. Flint.

C. W. Morgan.

A. M. Smith.

## The Zionist Movement. No. 2.

By Alice Leona Gould

(Continued from Page 119.)

The Turkish army however repented at having given up Jerusalem so easily. They turned to march back toward the city, but the airplanes circled over them, dropped a few bombs upon them, and they hastily retreated.

"When the Lord turned again the captivity of Zion, we were like them that dreamed."—Psalms 126:1.

We note that in the verses from Isaiah quoted above, the Lord says he will come down to fight for Mount Zion. In Daniel is found interesting language in connection with this expression of Isaiah:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as there never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book."—Daniel 12:1.

Here reference is made to a time of trouble such as never was before, which certainly was the case during the War of the Nations. And during that war steps were taken which may ultimately mean the deliverance of the Jewish people. If Germany had won, Jerusalem would probably be ruled over by Turkey. In connection with the idea of God fighting for Jerusalem and Michael standing up in that day, we will relate the story of the Battle of Mons.

tingent were in danger of annihilation, for it had lost touch with the French and had to stand the full force of Van Kluck's right wing. The steel gray masses swept up to the British trenches in irresistible waves. Suddenly, without apparent cause, the advance was checked and the attack demoralized."—**Literary Digest**, September 15, 1915. British soldiers said they saw three angels appear above the German lines and the German onslaught was checked. German soldiers said they saw men and chariots in the air above the British; and their horses reared and plunged and refused to go forward.

"The German soldiers in explaining why, when they had the British at their mercy, they allowed them to escape, said it was due to the witchcraft of the Englishmen. One of their lieutenants is reported to have said:

"I only know that we were charging full on the British at a certain place, and in a moment we were stopped. It was like going full speed and being pulled suddenly on a precipice, but there was no precipice there, nothing at all, only our horses swerved round and fled and we could do nothing."—**Literary Digest**, September 15, 1915.

(To be continued.)

PROSECUTE THE MISSIONARY WORK—BUILD THE  
TEMPLE

## ZION'S ADVOCATE

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## EDITORIAL

### The Centennial Reunion

"Ye can not behold with your natural eye, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet but is nigh at hand."

B. of C. 59:4, 5, 6.

B. of C. 58:

The Reunion started on August 1, with just a friendly get acquainted meeting, where we met those from distant parts and renewed old acquaintances of long years ago. This was one of the outstanding features of this reunion, the meeting of old friends and new friends in a spirit of brotherly love, and consideration, for there were many met with us, that were not of us.

The early prayer meeting Sunday morning, August 2, gave promise of that which we might expect to follow, and the Sacrament service at 11 o'clock, did not disappoint those who deserved the splendid spirit present.

At 3 p. m. Brother James E. Yates preached to a full house, his subject, "One Hundred Years of Steadfast Purpose," was especially fitted for the occasion and brought forcefully before us the long long road we as a people have traveled. But the purpose of God, in the choosing of this land, and in sending those early saints to this spot, remains to be accomplished. "For this cause I have sent you, that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come."

"And that you might be honored of laying the foundations and of bearing record of the Land upon which the Zion of God shall stand." (B. of C. 59)

This they have done, and in faith did they move out, leaving their homes, friend, and in many instances their loved ones, took their journey to a land unknown to them, save it were by the voice of God, that they should come to this land. It was a land of promise to them, just as it is to us today.

They seemed not to see that clause in this revelation. "After much tribulation" or if they saw it, the glimpse of the "Glory was to come" overshadowed the fear of the "tribulation" but now looking back over the years that have passed, we can see the effect of the period of tribulation. Our hearts are touched as we realize all that our forefathers, suffered for the cause of Zion, and those who were with us at the Centennial Reunion, must have received a glimpse of "those things which shall come hereafter and the glory which shall follow."

From the very first the theme of the Reunion was the Redemption of Zion, her people, her Temple, and the glory that will surround her. The sermons were full of history, that point out the mistakes of the saints in that early day, not to

might possibly profit thereby, and learn to do as God will, with out the penalty that must follow a failure, upon our part, to accomplish, his will in regards to Zion, and the building of the Temple, for God's purposes are eternal, they do not change with the passing of the years, and in time all that has been foretold by the prophets of God must come to pass.

The saints were warned of the disaster that would fall upon them if they failed to keep His laws, and accomplish the work they were instructed to do, yet they seemed to disregard these warnings, and as a result, disaster came upon them. "And your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation"—that they may bring forth fruit meet for their Father's kingdom otherwise there remaineth a scourge and a Judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you. Nay." D. C. 83:8

History reveals the sorrow and suffering that followed their failure to heed the voice of warning, it reveals how completely this prophecy was fulfilled, for they were driven from this land, and while we have been made to believe the mobs, that performed the destructive work of driving them from this land, were actuated by satanic forces, and there has been much written to excuse the saints and throw the burden of the responsibility upon the people outside the church, nevertheless, it remains a fact, that which came upon the people, was foretold, as a consequence, for not keeping the laws of God and striving to accomplish, what they had been directed to do, and we, the grand children, are not exempt from the responsibility placed upon our forefathers.

The Centennial Reunion was held to celebrate the dedication of the Land of Zion and the planting of the stone that should mark the spot where the Temple was to stand, and considering the difficult times in which we are now living we can not but say it was a great success, from the very first meeting, when friends met on the lawn south of the Little White Chapel on the Temple Lot, till the last song "God be with you till we meet again," was sung. The good spirit of the Master was present to a wonderful degree.

The morning prayer services always lasting from one and a half to two hours were especially gratifying, where the spirit of prayer, song and testimony were enjoyed by all, and often under the influence of God's spirit tears of joy dimmed the eyes of those assembled.

The sermons in the afternoon and evening were full of council to the saints, drawn from the pages of the history of the past one hundred years.

The errors of the Restoration were pictured to us, not in the spirit of criticism but as lessons from which we might glean the knowledge that may lead us to accomplish the gigantic task before us, that of completing the work begun here by the Colesville Church one hundred years ago. The Redemption of Zion.

How well we can understand, "After much tribulation," and those that were here during this reunion can sense to some extent the "glory" that will follow.

Good fortune seemed to be with us, for while many who had expected to come were unable to attend, still some from points far away were present, and bore evidence that they were well repaid, and had much to take back with them.

Brother James Yates came from the west. Brother Anderson from the east. Moler from the south, E. E. Long from northwestern Canada. Brother Morgan from McClelland, Iowa, and B. C. Flint with his wife and daughter, and others from different parts of the country.

The evening services, held on the lawn south of the church were well attended, and the speakers spoke with power and convincing assurance, and while they often spoke of those events so long ago, the great burden of their message was the preparation of a people, so devoted to the Master's cause, that

# THE VINEYARD

## Tithing—is it Lawful?

By Apostle E. E. Long

In the *Advocate* for June 15, first page, an article opposing the position of the church on tithing contains this paragraph:

"If you make this tithing bill law you are manufacturing a new sin in the church—the sin of not turning over one tenth of all of your earnings whether your honest debts are paid, or whether your children have bread. You may feel that God will bless you for making a sacrifice, and He will, but this church has no right to demand it, nor pass a law compelling it."

This declaration misrepresents both the Twelve and the General Assembly. A more flagrant and uncalled for mark of suspicion and distrust could hardly be voiced in so many words. It is grossly misleading and can serve no good purpose. It accuses the Twelve and the General Assembly of sinister design when they voiced and recommended their sentiments to the church at large by an overwhelming majority vote. The charge that it will exact "one tenth of all your earnings whether your honest debts are paid, or whether your children have bread," is so unjust and unfair that it is destined to carry its own refutation. Bill No. 4 contains no such sentiment.

NO ONE WILL BE REQUIRED TO PAY TITHING ON THAT WHICH DOES NOT BELONG TO HIM, and any assertion to the contrary is a fallacy.

It is a strange paradox, to put it mildly, to assert that a poor man would have to pay his tithes, whether he paid his honest debts, or his children had bread, and at the same time declare in favor of the "higher law of all things common," a system that would subject that same poor man to the hazard of laying ALL his possessions at the feet of the same authorities that would collect the tithes. If there is such grave danger that those in charge of the funds would exact a hardship by enforcing the law of tithing, one tenth, how much greater would be the danger of those same authorities robbing the poor by compelling them to lay their all at the feet of the apostles?

It is further declared:

"For an ecclesiastical system to demand one tenth of the scanty wages of the laborer with a family is not equity, it is rather a crime."

Well, if it is a crime for the laborer to give one tenth of his wages, it would be a crime TEN FOLD to require that same laborer to lay ALL his scanty wages before the same apostles, and receive instead a dole. It is a poor rule that does not work both ways, and if the apostles are going to be so unjustly exacting in collecting tithes, what may be the result if they have full control of the other nine tenths of the man's possessions?

Again it is said:

"In paragraph three of this tithing bill No. 4, it is stated to the effect that what is contained in the bill are provisions of the gospel. In all seriousness I challenge that statement. Where do we find in the gospel a statement or principle in that Perfect Law which says or remotely infers that one tenth of all one has shall be turned over to the Church, followed by one tenth of one's net earnings? There is positively no hint of such an enjoinder in the gospel of Christ as taught by himself and his apostles at Jerusalem and upon the American Continent. Nor is there any history of such practice among those ancient churches."

We accept the challenge "in all seriousness," and we will let the "Perfect Law" decide the matter, with the admonition to let God be true though every man be found in error.

### The Perfect Law

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."--

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Psalms 19:7.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."—James 1:25.

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it that man should fear before him. That which hath been is now; that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3:14, 15.

"For I am the Lord, I change not."—Malachi 3:6.

"Of a truth I perceive that God is no respecter of persons."

"Jesus Christ the same yesterday, and today, and forever."—Hebrews 13:8.

That the foregoing postulates are fundamental no one will hardly deny. They cover the ground of man's spiritual necessity from the beginning to the end of creation: "For as in Adam all die, even so in Christ shall all be made alive." And the GOSPEL of CHRIST is the means to the end desired. There was never but one "ministry of reconciliation" and that is the UNCHANGEABLE Perfect Law of Liberty to which nothing can be added, and from which nothing may be taken away, nor was it limited to New Testament times. (See 2 Corinthians 5:17-21.)

The word "Gospel" means "Good News" and covers every phase of the plan of redemption. The good news of the immediate personal presence of Christ on earth was heralded by the angels to the shepherds that first Christmas night; but the good news of the coming of the Redeemer was proclaimed far and wide many centuries before His appearance in the flesh. His ministry of reconciliation was instituted coincident with the fall of man: "That which hath been is now; that which is to be, hath already been, and God requireth that which is past." It was "perfect" at the beginning and it is perfect still, the "power of God unto salvation," there being no other means or method by which one might be reconciled to God. Adam, Enoch, Noah, Melchisedec, Ether, Lehi, Alma, heard the good news of the promised atonement and rejoiced in Christ, and it is said of them, as well as of us, "That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."—Matthew 8:11; Luke 13:29.

The gospel of Christ then, is not limited in its application to the New Testament narrative, but reaches back through the ages to Father Adam. Near six hundred years B. C., Nephi wrote:

"For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

"And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, to this end the law given;

"Wherefore, the law which became dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments;

"And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ, and we write according to our prophecies, that our children may know to what sources they may look for a remission of their sins."—First Nephi, 11:43-48.

Surely, the foregoing sets aside any contention that the gospel was limited to the New Testament era. Alma, too, preached Christ to the people and baptized them for the remission of their sins. Relating the manner of their calling and ordination to the high priesthood, which he says was "without beginning or end," Alma continues:

"Now as I said concerning the holy order of this high priesthood: there were many who were ordained and became high priests of God;

"And it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to re-

"Therefore they were called after this holy order, and were sanctified, and their garments were washed white, THROUGH THE BLOOD OF THE LAMB."—Alma 10:1-3.

Surely, this was the gospel ministry of reconciliation, as much so as it was in the days of Paul. And now right over on the next page, verses 7 and 8, it says:

"Yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest AFTER THIS SAME ORDER which I have spoken, who also took upon him the high priesthood forever.

"And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed."—Alma 10:1-17.

Alma further declares that they had the glad tidings in plain terms by the mouth of angels so that they could not err, the same gospel which Melchisedec preached to Abraham when he administered the "bread and wine" to him and received Abraham's tithing. (See Genesis 14:18-20.)

AND TITHING WAS A PART OF THE GOSPEL PLAN, as it was taught by those ancient servants of Christ, who lived above the law of carnal commandments, it being "dead unto us," and when Jesus, about 550 years later, appeared to the Nephites, He taught the same gospel, and commanded them to make record of the writings of Malachi which contains the word of the Lord relative to the Second Coming, and also the law of tithing. Some, of course, seek to minimize this commandment of the Christ, but He said;

"These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in that they should be given unto future generations."—Third Nephi 11:29.

Future generations would extend to our day when the gospel in its fullness was to be restored, and Malachi's words are replete with matter of great prophetic value. But aside from their prophetic value, the words of Malachi also contain valuable instruction concerning the law of tithing. But it is argued that the law of tithing was of the law of Moses and not of the gospel. Yet, as already shown, tithing was a part of the gospel centuries before the law of Moses was given at Horeb. THE LAW OF TITHING WAS BORROWED FROM THE GOSPEL LAW AND INCORPORATED IN THE LAW OF MOSES, with a penalty attached, as was also other gospel precepts. FAITH in God, a gospel principle, was a part of the law of Moses. REPENTANCE, another gospel precept, was also a part of the law of Moses. The RESURRECTION and ETERNAL JUDGMENT, both gospel principles, were taught under the law of Moses.

It is asserted that the reference in Malachi to tithing was "incidental," but the fact of the matter is, the subject of tithing occupies a goodly portion of the words given by the Savior to the Nephites, comprising 188 words, while the reference to the law of Moses is of itself "incidental," being limited to 23 words.

#### The Imperfect Law

Now let us consider that other law given to Moses at Mount Sinai, particularly with reference to its origin, intent and purpose. Of that covenant, with its statutes and judgments, Moses himself said:

"Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

"The Lord our God made a covenant with us in Horeb.

"The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deuteronomy 5:1-3.

That covenant, comprising the whole political and religious formula, was given specifically to Israel, and to no one else. It must be remembered that Israel had grown up from a family of seventy souls to a community of approximately 3,000,000, during a period of some 400 years, under the influence of idolatry and slavery. Their social and religious status

experience of long duration was necessary to bring them to Christ. They had to begin at the bottom and pass up through the elementary grades, under a "schoolmaster," before they could reach and enjoy their "Commencement" and enter the higher sphere of enlightenment and liberty. So we read:

"For the law made nothing perfect, but the bringing in of a better hope did."—Hebrews 7:19.

"For if that first covenant had been faultless, then should no place have been sought for the second."—Hebrews 8:7.

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."—Hebrews 9:9, 10.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year . . . make the comers thereto perfect."—Hebrews 10:1.

"For by the works of the law shall no flesh be justified."—Galatians 2:16.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Galatians 3:24.

Clearly, then, the law was given to a specific people, for a specific purpose, and for a limited time. The schoolmaster administration of the statutes and judgments were rigidly severe, for "he that despised Moses' law died without mercy under two or three witnesses;" (Hebrews 10:28) and very disobedience received a just recompense of reward. (Hebrews 2:2.) But God had provided better things in His

#### Covenant With Abraham

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

"But he who was born of the bondwoman was born after the flesh; but he of the free woman was by promise.

"Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which his Agar."—Galatians 4:22-24.

Hagar was the bondmaid; Sarah was the free woman. Of Hagar was born Ishmael the child of unbelief; of Sarah was born Isaac, the son of promise. Sarah symbolized the Gospel covenant made with Abraham, and Hagar symbolized the Sinai covenant made with Moses. Sarah was a free woman, and the gospel covenant was a law of liberty. Hagar was a bondmaid, and the Sinai covenant was a schoolmaster, a covenant of bondage, with his rod of correction ever at hand to punish the disobedient. And it was ADDED because of transgression. (See Galatians 3:19.)

So it is written:

"And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and I will multiply thee exceedingly . . .

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."—Genesis 17:1-8.

#### A Gospel Covenant

"And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, . . .

"Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith.

"But after that faith is come, we are no longer under a schoolmaster.

"For ye are all the children of God by faith in Christ Jesus.

"For as many of you as have been baptized into Christ have put on Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

"AND IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE."—

Now if this latter verse does not link the gospel with the Abrahamic covenant, pray what does it mean? If ye be Christ's ye are Abraham's seed and heirs of the promise. And in this connection, turn and read Alma 10:1-15, too long for insertion here, where it is plainly declared that Melchisedec and, "many before him, and many after him" held the high priesthood after the order of the Son of God. And the Son of God, in the flesh, was made a high priest after this same order. (See Hebrews 5:6, 10.)

In Alma 9:72, it says:

"Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance and high priesthood, is without beginning or end."

Of this same covenant it is also said:

"He hath remembered his covenant forever, the word which he commanded to a thousand generations.

"Which covenant he made with Abraham, and his oath unto Isaac.

"And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."—Psalms 105: 8-10.

An everlasting covenant with a priesthood without beginning or end must be that of which it is said that "nothing can be put to it, nor anything taken from it," the "perfect law of liberty," the "power of God unto salvation," the GOSPEL OF CHRIST.

#### The End of the Law

Christ became the end of the law of Moses. He did not destroy anythin. He simply fulfilled its prophetic and symbolic provisions. "I am not come to destroy but to fulfill."—Matthew 5:17, 18.

**Destroy** means to pull down; demolish overturn; to ruin; to kill.

**Fulfill** means to accomplish; to carry into effect.

Abraham, Isaac, and Jacob, with all our holy fathers, are in the kingdom of God. (See Matthew 8:11; Lukt 13:28, 29; Helaman 2:26.) How did they get there? Let the Master of life answer.

"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5.

"I am the way, the truth, and the life: no man cometh unto the Father but by me."—John 14:6. (See also Second Nephi, chapter 13.)

The difference between these two covenants is found in their potential character. The gospel law of liberty appeals directly to the conscience, lifting those who faithfully adhere to its precepts to the highest possible spiritual attainment. And whatever penalty may attach for disobedience will be affixed at the JUDGMENT OF GOD, and not by the church. The only punishment the church may inflict is expulsion. Of course, for maladministration or personal misconduct, ministers may be silenced, and these two disciplinary measures are the only ones that the church can administer.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day."—John 12:48.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts 17:31.

The Sinai covenant did not pertain to the conscience. (See Hebrews 9:9.) "For the law made nothing perfect."—Hebrews 7:19. It was a law of "carnal commandments," with carnal punishments attached for transgression. But that covenant, with its carnal limitations, could in no way "disannul" or do away with any of the gospel precepts, as found in the covenant that was "confirmed before of God in Christ."—Galatians 3:17, which covenant was made with Abraham and confirmed unto Jacob and to Israel "for an everlasting covenant." (Psalms

Those holy precepts, which were borrowed from the perfect law, and were incorporated in the carnal covenant at Sinai for a carnally minded people, were again "changed" to place and function in the everlasting covenant established at Jerusalem and Bountiful.—Hebrews 7:12; Third Nephi 11:1-14. And tithing was one of those precepts which were borrowed, for a limited time, and later "restored" at the "times of restitution of all things" in the "eleventh hour" dispensation.

#### Modern Revelation in Accord

That modern revelation is in full accord with the perfect law of liberty, and the teaching and practice of the servants of God in other ages, we will now proceed to show.

"Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people. For he that is tithed shall not be burned; for after today cometh the burning."—Book of Commandments 65:29, 30.

This revelation was given to the elders at Kirtland in September, 1831. It is probably the strongest declaration on tithing in holy writ, yet it is in full accord with the words of Malachi. It was given to the church in its infancy when the membership did not exceed 500 all told. And if the integrity of any of the early revelations can be maintained, this one will stand the acid test. So far as it relates to tithing, it was never "changed" to meet later developments.

Previous to this, they were told to go to the Ohio where they would receive the law, and be endowed with power from on high. (See Book of Commandments 39:1-4; 40:28.) Obedient to the commandment, Joseph Smith and wife arrived in Kirtland, Ohio, the first of February. On the fourth of the month the promised law in part was given "that ye may know how to govern my church, and have all things right before me," (Book of Commandments 43; Doctrine and Covenants 41,) and Edward Partridge was called and ordained to be the first bishop to the church, of whom it was said:

"I have called my servant Edward, and give a commandment, that he should be appointed by the voice of the church, ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them."—Book of Covenants 43:11.

This clearly indicates that the LAWS to govern the church were not all to be given at one time. On February 9 considerably more of the law was given, and in this law to govern the church that they might have "all things right," a part of the ten commandments were mentioned with the admonition: "Thou knowest my laws, they are given in my scriptures," etc., the Bible and Book of Mormon, not merely the New Testament portions, but the books as a whole. The part of the financial law given to the church at this time reads as follows:

"If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which can not be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose.

### A FAMOUS DECISION REVERSED.

Judge Philip's decision in the famous Temple Lot  
Case reversed.

25 Cents

## The Centennial Reunion

(Continued from Page 123.)

the spirit of devotion and sacrifice would demand and create a living temple within each one of us, which in turn would demand an outward expression, even to the building of the Temple on the dedicated spot.

Thus the Centennial Reunion became history, and perhaps we could convey to you the good time we had and its significance to those who were here, in no better way than to repeat the statement of one brother who had just recently transferred to the church of Christ and had driven many hundred miles to be here.

"Since coming here to this reunion on the Temple Lot I have been repaid, for all my suffering and anguish of soul I have suffered in the past ten years."

The century has passed, but the work is still only begun, but with faith we look forward, with a partial understanding of what God meant when he said, "After much tribulation," but shall we profit by mistakes of our forefathers or will we too be driven from this sacred land, "because of unbelief," or if we believe as some say they do, shall we be classed as a "believer" but not a "doer."

"God is not mocked" and that which he has decreed shall come to pass. Neither is he any respecter of persons, so look ye to your own selves, let not the century that is now before us bring to our grandchildren a repetition of failure, lest again shall come the decree, "otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; For, shall the children of Zion pollute my holy land? Verily, I say unto you, Nay."

These words were given in warning for the people of the "Church assembled on the land of Zion." One hundred years ago it was not possible for them to forsee the events that were to follow, but they were required to move forward in faith, having only a glimpse of the "Glory which shall follow."

We too, have been given a glimpse of God's willingness to bless us, as a people when we come before him in the proper spirit. Thus with grave apprehension we saw the date of the Centennial Reunion draw near. There had been much to discourage us, and yet in the face of these discouragements we worked in faith and prayer, and surely many, many others than those at Independence, were also offering prayers for the suc-

cess of the reunion. In many letters as they told us it was impossible for them to come, there was also the assurance, their prayers were being offered in our behalf.

It is not strange then that those who were able to assemble in the little White Chapel on the Temple Lot were so richly blessed in their meetings.

A. M. S.

## Publications for Sale

Zion's Advocate, per year .....	\$1.50
Book of Commandments, leather binding .....	1.25
Book of Commandments, paper .....	.40
Changing of the Revelations .....	.15
Minority Rights, 15 cents; 2 for .....	.25
The Midnight Message, 15 cents; 2 for .....	.25
First Apostles or First Presidency .....	.05
Time of the End .....	.10
Atonement of Christ and Final Destiny of Man .....	.15
Notice of Withdrawal Blanks (to First Presidency) .....	.01
Membership Application Blanks .....	25 for .30
Membership Record Cards, for your file .....	50 for .35
Change of Record Notices .....	50 for .25
Certificates of Baptism .....	12 for .25

### THE SEARCHLIGHT

We have been fortunate in obtaining a limited number of complete copies of the paper published by the Church of Christ dating from February 1, 1896, to March, 1930. These papers called THE SEARCHLIGHT gives a very complete history of the Temple Lot, and contains some very valuable historical matter regarding the Temple Lot Lawsuit.

It also contains the HISTORY written by JOSEPH SMITH as published in the TIMES and SEASONS during the life of the prophet. We desire that the people should have this material and that none might be denied, we are offering them for sale in the following manner and at the following prices.

Unbound .....	\$1.00
Bound in stiff boards .....	\$3.00

## Book of Mormon Lessons.

Synopsis of lessons presented before the class on the Temple Lot by Louise Sheldon

### DEPARTURE FROM JERUSALEM. NO. 3

Lesson Text.—1 Nephi 1; 2:1-11. Time, 600 B. C.

Lehi Testifies of  
 { Destruction of Jerusalem.  
 { Coming of Messiah.  
 { Redemption of the World.

Flees from Jerusalem.

Promise of a Choice Land. (Also see Gen. 49:22, 25, 26; Deut. 33:13-17.)

Return to Jerusalem for Plates of Brass.

Zoran Joins the Party.

Return to Jerusalem for Ishmael and Family.

### Contents of Brass Plates

Five Books of Moses.

History of the race from Adam to Zedekiah.

Prophets to Zedekiah. (See footnote 1.)

Note 1.—The plates of brass must have contained the prophecies of Hosea, Joel, Amos, Jonah, Nahum, Habakkuk, Zephaniah, Nahum, Isaiah and "many of the prophecies of Jeremiah" as Nephi tells us in verse 163 of our lesson. Besides

Zenos, Zenock and others. The plates of brass were the Old Testament scriptures up to the reign of Zedekiah.

### The Nephite Colony

Lehi and Family—  
 Lehi and Sariah,  
 Laman,  
 Lemuel,  
 Sam,  
 Nephi.  
 Zoram.

Descended from Joseph through Manasseh.  
 1 Nephi 1:165; Alma 8:3.

Culture. Hebrew—Egyptian. (See Footnote 2.) 1 Nephi 1:1; Mos. 1:6.

The Family of Ishmael—

Ishmael and Wife,

Five Daughters,

Two Sons and their Families.

Note 2.—The Israelites were in Egypt for hundreds of years. Moses "was learned in all the wisdom of the Egyptians" (Acts

cumstance alone, involving, as it would, the necessity of others being able to understand Moses' writings and communicate them to the people, would furnish incentive for the perpetuation of Egyptian learning among the Israelites."

**Comments on the Lesson.** When the Book of Mormon claims to be a record of peoples who lived in America before the discovery by Columbus it rests upon a foundation of facts that no well informed person will deny. When the explorers came they found people already here. Besides the wild Indian tribes, there was the Aztec empire in Mexico. The Mayas were an intelligent people in Central America, and the Inca empire flourished in Peru. As explorers traversed the country they came across the ruins of civilizations that had long since vanished. Read "Book of Mormon Proven by Archaeology," Baldwin's "Ancient America," and Prescott's "Conquest of Mexico," and "Conquest of Peru."

Running through our lesson like a golden thread is sacrifice, obedience, faith in God, despite difficulties and disappointment. Because God calls men to do a work does not mean that they are going to find the way easy. The greatest achievements for human progress have been worked out through toil, patience, perseverance. There is often need of adjusting our mental viewpoint, for God brings his purposes about very differently from the way that we are expecting, sometimes, and ability or disposition to perceive the moving of the divine hand is a fortunate quality. We can all cultivate it, even if the gift is not ours naturally. Lehi and Nephi could see reason for thanksgiving where Laman and Lemuel complained.

#### Study of the Lesson

When did Lehi leave Jerusalem?

Why did he leave?

Of how many were his family composed? Describe the character of each.

What were the temporal circumstances of Lehi? (See verses 1, 29, 38, 77, 85, 87.)

What was the culture of Lehi's family? How was it they used Egyptian?

What promise was made to Nephi and Lehi about what the Lord would do for them? (verses 54, 150.)

In Jacob's blessing to Joseph (Gen. 49:22), what did he say that "branches" of Joseph's posterity would do? In verses 25 and 26 of the same chapter how is the richness of the land described? How would the land to which "branches" of Joseph would go compare with Palestine, the land promised to Abraham, Isaac and Jacob?

How does Moses describe Joseph's land in Deut. 33:13?

What did the Lord tell Nephi about the land He would give them? (Verse 54 of lesson.)

To what position did the Lord call Nephi? Why was this? (See verses 53, 54, 56, 94.) (Note that notwithstanding Nephi was designated to be a leader, he was younger than his brethren.)

What warning was given concerning Laman and Lemuel? (Verses 55, 57, 58.)

Why did Nephi and his brothers return to Jerusalem? (Verses 59-65.)

How did Laman and Lemuel like the task?

What was Nephi's attitude? What did he say in verse 65?

Tell the story of obtaining the plates. (Verses 67-145.)

Who was Zoram? What did he consent to do? (Verse 141.)

(It is interesting to note that Zoram was ever afterwards Nephi's true friend. He saw in Nephi qualities that won his confidence.)

What did the plates of brass contain? What sacred book were they like? What did Lehi prophesy concerning the plates? (Verse 169.)

Of what descent was Laban? (Verse 168.)

Why were Nephi and his brothers commanded to return to Jerusalem the second time?

#### Between Lessons

1 Nephi 2:12-93

#### Questions

Tell about the rebellion in the wilderness. (Verses 12, 13.)

What did Nephi say to his brethren? (Verses 14-23.)

What choice did he give them? (Verses 24, 25.)

What did his brethren do to Nephi? (26, 27.)

What power was given Nephi? (28, 30.)

Who pled for Nephi? (32, 33.)

How did Nephi treat his brothers' request for pardon? (34.)

What preparation had the party made for their journey? (40.)

**Lehi's Dream.** (Verses 41-85.) (For interpretation see 1 Nephi 3:46-126.)

What was shown concerning Nephi and Sam? Concerning Laman and Lemuel?

What did the tree represent? (See 1 Nephi 3:46-69.)

What did the rod of iron represent? (See verse 78, also 1 Nephi 3:68.)

What did the large building represent? (See 1 Nephi 3:126.)

What is said of the numbers in it? (Verses 73, 79, 82.)

What was their attitude towards those who were pressing forward to the tree of life? (Verses 75, 83.)

What happened to the great building? (See 1 Nephi 3:94.)

#### THE PLATES OF NEPHI. NO. 4

Lesson text. 1 Nephi 2:94-98; 1 Nephi 5:218-227; 2 Nephi 4:44-50.

#### Two Sets of Plates

First Set  
contained

Everything pertaining to the National History of the Nephites, including Civil and Spiritual things.

Second Set  
contained

Spiritual  
Matter

Teachings and Exhortations of the Ministry.

Prophecies and Revelations.

Prophecies from the Plates of Brass.

Abbreviated Civil History.

Nephi pauses, in his narrative, to tell us about the plates upon which he is writing. He says they are not the plates upon which he gives a full account of the history of his people, but plates that were to be kept for "special purpose" (verse 96), which he explains in verse 98 was "for the more part of the ministry," while the other plates, or the first plates, were for the "more part of the reign of the kings, and the wars and contentions of my people." In other words the first plates were for the history of the people, while the second plates were for a record of spiritual matters more particularly.

In 1 Nephi 5:218-227, Nephi gives an account of the making of the plates. He was commanded to make the first plates, and afterwards he was commanded to make the second set of plates.

2 Nephi 4:44 says the second plates were made after the party of Lehi came to the promised land, or thirty years after leaving Jerusalem. From verse 45 to the end of this chapter Nephi continues his description of the purpose of the two sets of plates, from all of which we conclude it is proper to speak of the first plates as the History Plates, and the second set as the Plates of the Ministry, or the Ministerial Plates as they are sometimes called.

#### Study of the Lesson

On what plates did Nephi make a full account of his people?

What did he write on the second plates?

When were the second plates made?

Where were they made?

Why did Nephi make the second plates?

What instructions was he given concerning them?

Which set of plates were the larger?

Was Nephi commanded to make the second plates, also?

How may we designate the two sets of plates so as to dis-